

Anguttara Nikāya Book for Fours

Sutta 41 - Samādhībhāvanāsutta

AN 4:41 – Concentration

“Bhikkhus, there are these four developments of concentration. What four?

- (1) There is a development of concentration that leads to dwelling happily in this very life.
- (2) There is a development of concentration that leads to obtaining knowledge and vision.
- (3) There is a development of concentration that leads to mindfulness and clear comprehension.
- (4) There is a development of concentration that leads to the destruction of the taints.

(1) “And what, bhikkhus, is the development of concentration that leads to dwelling happily in this very life? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. This is called the development of concentration that leads to dwelling happily in this very life.

(2) “And what is the development of concentration that leads to obtaining knowledge and vision? Here, a bhikkhu attends to the perception of light; he focuses on the perception of day thus: ‘As by day, so at night; as at night, so by day.’ Thus, with a mind that is open and uncovered, he develops a mind imbued with luminosity. This is the development of concentration that leads to obtaining knowledge and vision.

(3) “And what is the development of concentration that leads to mindfulness and clear comprehension? Here, a bhikkhu knows feelings as they arise, as they remain present, as they disappear; he knows perceptions as they arise, as they remain present, as they disappear; he knows thoughts as they arise, as they remain present, as they disappear. This is the development of concentration that leads to mindfulness and clear comprehension.

(4) “And what is the development of concentration that leads to the destruction of the taints? Here, a bhikkhu dwells contemplating arising and vanishing in the five aggregates subject to clinging: ‘Such is form, such its origin, such its passing away; such is feeling . . . such is perception . . . such are volitional activities . . . such is consciousness, such its origin, such its passing away.’ This is the development of concentration that leads to the destruction of the taints.

“These are the four developments of concentration. And it was with reference to this that I said in the Pārāyana, in ‘The Questions of Puṇṇaka’: “Having comprehended the world’s highs and lows, he is not perturbed by anything in the world.

Peaceful, fumeless, untroubled, wishless, he has, I say, crossed over birth and old age.”

(Translation by Bhikkhu Bodhi)

41. Samādhībhāvanāsutta

“Catasso imā, bhikkhave, samādhībhāvanā. Katamā catasso? Atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati; atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati; atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati; atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati.

Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati? Idha, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati.

Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati? Idha, bhikkhave, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ adhiṭṭhāti—yathā divā tathā rattim, yathā rattim tathā divā. Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati.

Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati? Idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti; viditā saññā ... pe ... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati.

Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati? Idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati: ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati. Imā kho, bhikkhave, catasso samādhībhāvanā. Idañca pana metaṃ, bhikkhave, sandhāya bhāsitaṃ pārāyane puṇṇakapañhe:

‘Saṅkhāya lokasmiṃ paroparāni,
Yassiñjitaṃ natthi kuhiñci loke;
Santo vidhūmo anīgho nirāso,
Atāri so jātijaranti brūmi’”ti.

Paṭhamam.

(Pali text by Sutta Central: www.suttacentral.net/pi/an4.41)